THE CHRIstians Sacrifice.

Seene, and allowed.

AT LONDON
Printed for Thomas Man.
Anno. 1591.

neuer haue enough though ye haue to much, but when ye pray, Thy kingdome come, ye shall wish, My kingdome come. If ye bee
Luk. 11.2. godly, ye shal haue inough, though yee seeme to haue nothing, like the Smyrnians, of whō
Reue. 2.9. God saith, I know thy pouerty, but thou art rich. Therefore what counsell shall I
Phil. 4.12 giue you, but as Christ counselled his Disciples, Be not friends to rithes, but make your friends of riches, and knowe this, that if ye can not say as Paule saith, I haue learned to bee content, Godlinesse is not yet come vnto your house, for the companion of
Iohn. 8.36 godlines is contentation, which (when shee comes) will bring you all things. Therefore as Christ saith, If the sonne make you free, you shall be free indeed so I say, if godlinesse make you rich, ye shall be riche indeede.

FINIS.

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100 ; 01

To my late Auditors, the Congregation of Clement Danes: all the good will which I can wish.

Beloued in Christ Iesus, my first fruits, I haue nothing but this mite to leaue with you, which is the sum of all my Sermons: ye haue heard it already, and as the Apostle cals the Corinthians his Epistle: so, yee should be my Sermon: that is, my Sermon should be printed in your harts, as this is printed in paper. If you haue not giuen your harts yet to him which sent for them, now think that God hath sent for them againe: and heare me writing, whom ye cannot heare speaking. Take not custome for Religion, shunne occasion as well as sinne, seeke the vse of euery thing, desire not to haue your kingdome heere. And so I leaue you all with Christ, (whom I haue preached) to bring foorth the fruite of that seede which is sowne: beseeching you for all the loue that you haue of heauen, that yee woulde 2.Cor.3,2.

not count any thing in this world, worthie to keepe your harts from God, but thinke of the day when ye ſhall giue account of euery leſſon which ye haue heard, and hee which hath called you in this priſon, will glorifie you in his Pallace: Where ye ſhall ſee him to whom ye haue giuē your harts, and enioy that bleſsing of bleſsings which makes all the world to worſhip him. The Father of our Lord Ieſus Chriſt, which hath begun to draw you to his kingdome, neuer leaue you vntill you come vnto it. Amen.

Your late vnworthy ſeruant
for the Lord.

Henrie Smith.

THE

THE CHRISTIANS SACRIFICE.

My ſonne, giue me thy hart. *Prou, 23, 26*

TO binde all the leſſons togither which ye haue learned ſince I came, this ſentence came to my minde, *My ſonne, giue me thy hart:* which is the ſum of all that yee haue heard, and ſhewes in what cheſt, you ſhould lay vppe theſe treaſures, in your *hart*, and then gyue that *hart* vnto God, and he will keepe all ſafe. *Iob, 22, 22, Luke, 2, 19 Pſal, 37, 32 Dan, 7. 28.*

A ſupplication is come, as it were frō God to man, that man would ſend God his hart, penned by *Salomon* vnder the name of Wiſedome, and directed to her ſonnes, Wiſedom intreateth her ſonnes, that they woulde giue her their harts; this wiſedome is God, we by adoption are his ſonnes, & our hart is that which Chriſt cals ſpirit & truth, without hipocriſie: *Giue me that hart* ſaith God. He which giues any thing *Prou. 9, 1.* *Rom 8, 15 Gal, 4, 24 Iohn, 4, 14*

to another, considers before what hee loues, and giues that which he thinkes will be accepted, that he may be loued for his gift: therfore *Dauid* as though hee were at a stand and sorrowed that he could not doe enough for GOD, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that hee hath giuen me?* The Lord hearing as it were these sighes of his seruants, which care and studie what they may do to please him; comes in their suspence, and like a friende which desires nothing but good will, aunswers from heauen, *My sonne, giue me thy hart*. Vnder which sute he taxeth thē beside which are suters alwaies to him, & looke still to receiue like the Publicanes, but neuer cast in their minds what they shold giue: therefore their tribute is sette downe by equall measure vnder the Kings seale, euery man must homage his *hart*. He which alwaies gaue, nowe craues; and hee which craued alwayes, now giues: Christ stands at the doore like a poore man, and asks not breade,

Psal, 116, 12

nor

nor clothes, nor lodging, which wee ſhoulde giue to his members, but our *hart*, that is, euen the continent of all, and gouerner of mans houſe; which ſits on the bench like the Iudge, to giue the charge, and teach the tongue to ſpeake, the hand to worke, the foote to walke, the eare to attend, the eye to obſerue, the mind to chuſe, and the fleſh to obey. That we muſt preſent to God like a burnt Sacrifie, wherein all is offered together, a wiſe tongue, a diligent hand, a warie foote, a watchfull eye, an attentiue eare, an humble minde, an obedient fleſh, put all together, and it is but the hart; *My ſonne*, (ſayth God) *giue me this hart*. Heere thou art the giuer, God the peticioner, thy hart the the gift, which hee claimeth by the name of a *Sonne*: ſhoulde GOD be a ſuppliant vnto thee and me, but that our vnthankfulnes condemnes vs, that for all the things which he hath giuen vs, we neuer conſidered yet what wee ſhold giue vnto him before he asketh: he is faine to put in his petition lyke a *Leu. 1. 9. & 13.*

suter, and say, *giue me thy hart.* Marke what God hath chosen for himselfe; not that which any other shal loose by, like the demaunds of them which care for none but thēselues; but that, which being giuen to GOD, mooues vs to giue vnto euery man his due; as *Zacheus* when hee gaue his heart to Christ, parted his goods to the poore, and restored to all, that which hee had had got by wrong.

Luke, 19.8

Once God required offerings and sacrifices, which men were vnwilling to giue, because it was a deere seruice of God: but nowe hee saith, that the hart is more then all burnt offerings & sacrifices. *Iacob* loued *Ioseph* more then all his bretheren, so GOD loueth the hart more then all her fellowes: thys myte God wil haue for all his benefits, which we may best affoorde him; thy almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy *hart* to God: he which is a Spirit, requires the spirit, & delights to dwell in the harts

Mal. 1. 13 and 3, 18

Mar. 12. 23 Gene, 27.

Iohn, 4, 24.

of

of men. Heere God plants himſelfe as in a Caſtle, which is alwaies beſieged with the world, the fleſh, and the Deuil, If the enemy get a thought, or a word, or a worke, yet hee hath but raſed the walles, but if he take the hart, then the Fortreſſe, is loſt. From that time al our thoughts, words & works, are captiue vnto him: he bids thē goe, and they goe, doe, and they doe it.

That man is like *Eſau* which had an inheritance, which had a hart, but now he hath not poſſeſſion of his own, therefore *giue* God *thy hart*, that hee may keepe it, not a peece of thy hart, not a roome in thy hart, but *thy hart*. The hart deuided, dyeth: GOD is not like the Mother, which woulde haue the childe deuided, but like the naturall Mother, which ſaide, rather then it ſhould be deuided, let her take all. Let the deuill haue all, if he which gaue it be not woorthy of it: GOD hath no copeſmate, therefore hee will haue no parting of ſtakes, but all or none, and therefore hee which askes heere thy

Gene, 25, 33

1, Kin, 3, 26.

hart,

hart, in the 6. of *Deut.* and the 5. asks *all thy hart, all thy soule, all thy strength:* thrice he requireth *all*, least we should keepe a thought behinde: yet it is *thy hart*, that is, a vaine hart, a barren hart, a sinfull hart, vntill thou giue it vnto God, & then it is the spouse of Christ, the Temple of the holy Ghost, and the image of God, so changed, & formed, and refined, that God cals it *a newe hart. Ezeke, 36, 26.*

Isa. 47. 17
Eccle, 11, 9,
1, Cor. 3, 16
1, Cor. 6. 19.
Ezc. 36. 26

Some haue a double hart, as it is in the twelfth Psalme: but God acknowledgeth but one hart, saying: *giue me thy hart*, not giue me thy harts: declaring that a single hart is pleasing vnto him, and that they which haue a double hart, a hart and a hart, haue neuer a good hart.

Psal. 12. 2

God dooth not require the hart, as though hee required no more but the hart, like the Pope, which saith, *giue me thy hart, and it suffiseth.* To maintaine his Papists pendant and crouchant, which liue among Christians; hee requireth nothing of such but theyr hart,

hart, they may worſhip GOD with their lyps, & diſſemble their religion, and forſweare their opinion, and come to Sermons, and ſubſcribe to other lawes, and ſeeme Proteſtants, as the deuil licenceth witches to ſeeme Chriſtians, ſo they giue him their hart, hee diſpenſeth with them to diſſemble, & giue the reſt as they liſt: but God requireth the *hart*, becauſe wee ſhoulde not diſſemble, for in the twelfth to the Romans, he commaundeth the bodie to, *Offer vp your bodies*, which wee can not do, vnleſſe we giue hart and hand, and tongue, and eyes, and eares, & all, for the body is al: but the hart is chiefe in requeſt, becauſe if there be any goodnes, it lyes in the hart, and becauſe he which giues the hart, giues all: for out of the abũdance of the hart the mouth ſpeaketh, the hand worketh, the eye looketh, the eare liſtneth, the foote walketh to good or euill: therefore there is ſuch ſtriſe for the hart, as there was for *Moſes* body: giue it mee ſaith the Lord, giue it me ſaith the tempter, giue

Rom, 12, 1.

Luke. 6. 45

Iud 9.

giue it mee ſaith the Pope, giue it mee ſaith riches, giue it me ſaith pleaſure, as though thou muſt needes giue it: now heere is thy choyce, whether thou wilt giue it to God or the deuill, Gods hart, or the deuils hart, whoſe wilt thou be? Man hangs in a ballance like a young virgine which hath many ſuters: ſome ſhe fanſieth for parentage, ſome for perſonage, ſome for freends, ſome for wealth, ſome for wit, ſom for vertue, and after all, chuſeth the worſt of all; ſo the hart hath ſo many ſuters beſides God, that ſometime ſhe marrieth with one, ſometimes with another, the worlde keepes her, the fleſh keepes her, the deuil keepes her, which haue no more intereſt in her, than *Herod* to his Siſter, but ſeeke her ſpoyle, like them which marrie for riches, are glad when one dies, that another may come. Theſe ſuters are like *Abſalom*, which did not ſeeke the harts of the people like *Dauid*, but ſtole thē with flatterie and lyes: but God would haue thee *giue thy hart*.

Mat. 14.4

2. Sam. 5.6

As

As a man conſiders what hee dooth when he giues, ſo God licenſeth vs to conſider of that which we do for him, whether hee deſerues it, whether wee owe it, whether he can requite it, leaſt it ſhould come againſt our wil, therefore *giue me* ſaith God: as though hee would not ſtraine vpon vs, or take frō vs, but if thou wilt giue him *thy heart*, then he accepts it; it muſt come freelie lyke a gifte, as his bleſſing come to vs, and then his demaund is graunted.

Heere is no reſpect of time, howe long thou maieſt ſtay it, or howe long he will keepe it, but *giue it*, is the preſent time, as though hee would haue it out of hand, while he askes, before yee goe out of the Church: for what can wee aske of him, while wee deny him but one thinge which hee askes of vs; therefore conſider who is a Suter to you. Now I am a Collector for God, to gather harts, either you muſt grant him, or denie him; thinke who ſhall loſe by it, if thou wilt not paye thy

Land-

Land-lord his rent. Howe many subiects wou'de reioyce if they had anie thing to giue to their Prince, and pray her to accept it, and bee glad if shee would take it, that they might but say; I haue giuen a present to the Queene.

Mar.14.3. So *Marie* reioyced that shee had a little Oyle to sprinkle vpon Christ, that she would take no money for it; yea,

1.Reg.17.13 the widdowe of *Zarephath* was so ioyfull that shee had a little foode for the Prophet, that shee spared it from her Children and her selfe, to serue him first: so they which loue the Lord

Luke 5.11. like his disciples, which left all to followe him, had rather that hee shoulde haue their riches, their honours, their hearts, and their liues, then they themselues.

1.Sam.13.14. Why is *Dauid* called *a man after Gods owne heart*; but because, when God saide, *giue me thy heart*, his spirit aunswered like an Eccho, I giue thee my heart? Is God so desirous of my heart? what good can my heart doe to God? It is not worthy to come vnder hys

his roofe, I would I had a better gifte to ſend vnto my Lorde; goe my heart to thy Maker, the Bridgroome hath ſent for thee, put on thy wedding garment, for the king himſelfe will marry thee. Who is not ſorry now that he did not giue his heart before? Is hee not worthy to dye which will take hys heart from him that made it, from him which redeemed it from him which preſerues it, from him which will glorifie it; to giue it vnto him which will infect it, torment it, and condemne it? Will a ſeurant reach the cup to a ſtrāger, when hys Maiſter calls for it? Or will a man ſell hys coate if he haue no moe? What haſt thou reſerued for God, when thou haſt gyuen ſathan thy heart? Chriſt hath promiſed to come and dwell with thee, where ſhall hee ſtay, where ſhall he dine, if the Chamber be taken vp, and thy heart let forth to an other? Thou art but a tennant, and yet thou takeſt his houſe ouer hys head, and placeſt in it whome thou wilt, as if thou were Land-lord. *Reu. 3. 20.*

Canſt

Canst thou possesse an other mans goods but hee will molest thee, and trouble thee vntill hee haue his owne? and doest thou thinke to keepe that which is Gods, and holde it in peace? no, he will neuer suffer thee to rest, but crye vpon thee day and night, as *Moses* vexed *Pharaoh* vntill he let the people goe, so thou shalt bee distracted with feares and thoughts, as one plague followed an other, vntill thou let thy hart goe, that it may serue God; as if a man shoulde pull out thy heart and take it from thee, so greeuous is it to God to keepe thy heart from him.

1. Sam. 38.
Exo. 8. 13. and 9. 28.
Acts. 16. 14.
Exod. 8. & 9. & 10.

Therefore let all Suters haue their aunswer, that the heart is married alreadie, as *Isaac* aunswered *Esau*, *Iacob haue I blessed, and he shall be blessed:* so thou maiest say, God hath my heart, and hee shall haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue gyuen it to God already. But take heede thy heart doe not lye to thy self, & say it is Gods, when it is the worlds,

Gen. 27.

like

like *Ieroboams* wife, which would not seeme to bee *Ieroboams* wife. By this thou ſhalt knowe whether thou haſt gyuen it to hym or no; if thy *Heart* be gone, all wil followe: as the Sunne riſeth firſt, and then the beaſtes ariſe frō their dennes, the Fowles from their neaſtes, and men from theyr beds: ſo when the heart ſettes forward to God, all the members will follow after it, the tongue will praiſe him, the foote will follow him, the eare will attende him, the eye will watch him, the hand will ſerue him, nothing will ſtay after the heart; but euerie one goes like handmaydes after theyr Miſtreſſe: this Chriſt verifieth, ſaying; make cleane within, and all will be cleane: therfore the Publican did that vppon his heart, as though hee were angry with it, becauſe it did not waken all the reſt: ſhewing that as the Father gaue vs all, when hee gaue his ſonne; ſo we giue him all when we giue our hearts. This is the melodie which *Paule* ſpeaketh of, *Eph.5.19. Make melodie to the Lord*

1.Reg.24,6.

Pſal.123.2
Mat.23.26

Rom.8.32

in your hearts: shewing that there is a consort of all the members, when the heart is in tune, and that it soundes like a melodie in the eares of GOD, and makes vs reioyce whiles we serue him: wee haue example heereof in Christ, which saide it was meate and drinke vnto him to doe his fathers will; and in *Dauid*, which daunced to see the Arke; and in the *Israelites*, of whom it is sayd that they reioyced, when they offered from their heart vnto the Lord.

Iohn, 4, 34.
2. Sam, 6, 14
1. Chro. 29. 9

Therfore *Salomon* pricking out the *heart* for God, spake as though hee would set the pleasanteſt, & fayreſt, & easieſt way to serue him, without any grudging, or toile, or wearines: touch but the first lincke and all the rest will follow; so set the heart a going, & it is like the poize of a clock, which turnes all the wheeles one way; such an Oyle is vpon the hart, which makes all nimble and currant about it: therefore it is a most as easie to speake well and do well as to thinke well. If the heart indite a good matter, no maruell though

the tongue be the Pen of a readie Writer? Pſa. 45.1
but if the heart bee dull, all is like a left hande, ſo vnapt and vntowarde, that it cannot turne it ſelfe to any good.

Therefore Gods ſutes haue ſo hard paſſage in our counſailes, iudgements, and Parliaments, becauſe men doe not giue him their hearts, which ſhould be the firſt offering of all; if they did giue him theyr hearts before they ſit down to heare his cauſe, they could not deny him any thinge that is for his honour, though it were againſt their profite: but as Chriſt ſaieth, *not my will, but thy wil*, ſo they wold ſay, it is not our kingdome but thy kingdome, it is not our Church but thy Church, therefore not our will but thy will, not our law but thy law, not our diſcipline but thy diſcipline raign in it: & all that giue their hearts ſubſcribe to this, the reſt ſay, not thy will but our will, not thy lawe but our law, not thy diſcipline but our diſcipline, becauſe as the Apoſtle ſaith, *They ſeek their own glorie & not Chriſts*, *Phil. 2.21.* This hath bin the rub euer Mat. 26.39.

Mat. 2.3 since reformation began. *Herode* cannot see how he shold be king, if Christ
Act. 19. 25. should raigne, therefore as the Image makers cried and stormed when images should goe downe, alledging that they liued by this craft: so, if you mark what kinde of men they bee which preach, and write, and labour so hotly against discipline, it is they that are like to lose some of their dignities, or theyr commodities by it.

Ioh. 11, 48 The Scribes and Pharisies resisted
Mat. 23. 7 Christ more then the people, because
Mar. 10. 21 he denounced *woe* to them, & misliked that they should be called *Rabbi*: how hard it is to followe Christ, when hee sayth *leaue all*; nay if he bid vs to leaue any thing for him, though wee should leaue our selues; *Mat. 16. 24.* The tongue will not praise, because the hart doth not loue; the eare doth not heare because the heart doth not minde, the hand doeth not giue, because the heart doth not pittie, the foote will not goe, because the heart dooth not stirre; all staye vpon the hart, like the Captaine that

that ſhould giue the onſette. Thus to ſhew that hee deſerueth all, the Lorde requireth that which bringeth all.

Secondly, God requiring the *heart*, ſheweth that all the thinges of thys world are not worthy of it, nor a peece of it, nor a thought, vnles it bee to contemne them, as *Salomon* thought of vanitie: for if the heart be the Temple of GOD, hee which giueth it to any thing elſe committeth ſacriledge, and breaketh that commaundement, *Giue vnto God that which is Gods. Mat. 22. 21.* *Eccl. 1. 13. and 14.*

Thirdly, that all ſhould conſent ſo with the heart, that wee ſhould ſpeake as if our hart did ſpeake, pray as if our heart did pray, heare as if our heart did heare, giue as if our hart did giue, remit as if our heart did remit, and counſel as our heart did counſell, as the Apoſtle ſaieth, *Doe all thinges hartilie, Col. 3, 23.* which if we could keepe, nothing that we doe, ſhould trouble vs, becauſe nothing is troubleſome, but that which goeth againſt the heart. *Pſal. 4. 4. Iob, 22, 22.*

Fourthly, that we should serue God for himselfe, and not for our selues, as he which giues his heart, dooth all for loue: this Christe requires when hee casts of that Disciple, which offered to followe him for aduantage; *The birdes haue neastes, and the Foxes haue holes,* saieth Christe, *but the sonne of man hath not a place to hide his heade:* shewing his disciple, if he will followe him, hee must not looke for a place to hide his heade: wee must leaue all to followe Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

Mat, 28, 19,

Mat, 4, 20, Ioh. 9. 26,

Fiftly, that we should not serue God by fittes, as wee vse to pray when the night comes, to heare whē the Sabboth comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continual seruice, like that in the *1, Thess, 5, 16, Reioyce euermore, pray continually, in al things giue thankes.* Who is this which reioyceth, and praieth, and thanketh continually? the tongue prayeth but sometime, the

1 Thes, 5, 16

eare attendeth but ſometime, the hand giueth but ſometime, but the heart praieth, and praiſeth, and worſhippeth alwaies; a man may ſerue God alwaies with his heart and neuer be wearie, becauſe the heart cannot ſerue him, vnles it reioyce in his ſeruice; and therefore the Iſralites praiſed God with muſick, which did not delight God, but ſhewed, that they delighted in his ſeruice, as they did in muſique. But if the tongue or the hand, or the eare, thinke to ſerue God without the heart, it is the irkſomſt occupation in the worlde, the houre of tediouſnes, lyke a long ſickeneſſe, he is tyred before he beginne, and thinketh himſelfe in the ſtocks, till the Sermon bee ended, till his prayer bee done, that hee may bee at lybertie, and turne to his byas againe. 1. Chron. 15 16.

Laſtlie, this ſhewes howe God miſlikes our coldenes in hearing, or praying, if we cannot ſay with the Virgine; *My hart doth magnifie the Lord*. All that comes ſhort of this, is hipocriſie, and pleaſeth God like the offering of Luk. 1. 46.

Caine.

Gen.4.5. Caine. As *Ioseph* charged his bretheren,
Gen,42,15. that they shoulde not come to him for Corne, vnlesse they brought *Beniamin* vnto him, whom they left at home: so
Mat.15,8. God will not haue vs to speak to him, nor come to him for any thing, vnlesse we bring our hart vnto him, which we leaue behinde. The tongue without the heart is a flattering tonge, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hande without the heart is a false hand. Dost thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hande; which reiecteth a Sacrifice if it bee but leane,
Leu,22.22. 22.24. or brused? No saith *Paule*, *If I giue all*
1,Cor,13,1. *that I haue, and haue not loue*; that is, giue not my heart, *it auailes me nothing*: he saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for such offerings: he which bringes but a myte, and bringe his heart, brings more then
Mark.12.42 he which offers a talent, and he shall goe away more iustified thē he which sayde,

ſayd, *All theſe haue I kept from my youth vpward:* for God is not mocked, but knowes how much is behinde, though *Ananias* ſeeme to bring all. He marks how I ſpeake, and how you heare, and how we pray in this place, & if it come not from the hart he repels it as faſt as it goes vppe, like the ſmoake which climes towardes heauen, but neuer comes there. Man thinks whē he hath the gyft, that he hath the hart too, but God when he hath the gift, cals for the hart ſtill; the Phariſies prayer, the harlots vow, the traytors kiſſe, the ſacrifice of *Caine*, the faſt of *Iezabell*, the teares of *Eſau*, the oblation of *Ananias*, are nothing to him, but ſtill he cryes, bring *thy hart* or bring nothing: like a ielous husband when he hath a wife, yet he is ielous whether hee hath her hart, ſo what ſoeuer thou doe, yet God is ielous ſtill, and reſpects not what thou doſt, but whether thou doe it from thy hart, that is, of meere loue toward him. If *Pilat* had waſhed his hart when hee waſhed his hands, he had been cleaner than

Mat, 19, 20, Gala. 6, 7.

Acts, 5, 3

Pſal. 73. 2

Mat, 27. 24

2, Reg, 5, 14 than Naaman when hee came out of
Gen, 34, 22, Iordan: if the Sichemites had circumciſed theyr harts, when they circumciſed theyr fleſhe, they had ſaued their ſoules when they loſt their liues; if
Gene, 4, 3. Caine had offered his hart when he offered of the fruites, his offering had
Leu. 10. 7. beene as acceptable as Abels: but as ſwines fleſh was like ſheepes fleſh, yet was not accepted becauſe it came from an vncleane beaſt: ſo Caines offering, Pilats waſhing, the Sichemites circumciſion, the Phariſies prayer, and faſts & almes, were as faire as the Apoſtles, yet
Mat, 23, they had no rewarde, but *Woe to you hi-*
1, Re, 18, 24, *poorits*, becauſe they wanted the hart: which is like the fire that kindleth the Sacrifice. But wil he requite our pray-
Mat, 5, 20, ers, and faſts & almes, as he did theirs? Yea (ſaith Chriſt) *except your righteouſnes exceede the Phariſies*, that is, except we giue our harts beſides our lips, and our eares, and our almes, which they gaue, *Wee ſhall not enter into the kingdome of heauen*: becauſe your righteouſneſſe dooth not exceede the righteouſ-

teousnesse of the Pharisies, but theyr righteousnes exceedeth ours. Christ doth not bid them woe, because they were Pharisies as wee are not, but because they were hypocrites as wee are. God delights himself in giuing. & therefore he loueth a cheereful giuer, but he cannot giue cheerefully, which giues not his hart. Therefore *Iudas* thought the Oyle spent which was poured vppon Christ, and wisht the price of it in his purse: so they grutch and grieue when they shold do good, and thinke, shall I giue it? Can I spare it? what will it bring? So the good worke dieth in the birth, like a byrde which drowpeth in the hand, while the head cōsiders whither he shal let her goe, or hold her stil: as easie to wring *Hercules* club out of his fists, as to wring a penitent teare frō their eyes, a faithful prayer from theyr lips, or a good thought from their hart, which cannot affoord the hart it self; al is too much which they doe, and they think God more beholding to thē for blurting out a *Pater noster*, or staying

Mica.7,18
1,Cor,9,7,
Math,26,9,

a Sermon, or fasting a friday, then they to him for all his benefits: and when they haue doone, what is their reward?

Mat, 23. Woe be vnto you like the Scribes and Pharisies, because you giue not your harts but your mouthes: therefore we

Mat, 15.8 doe but vexe our selues, and loose our labour, thinking to make God beleeue that we pray, when indeede our lyps do but pray: wherby it comes to passe, as we serue him, so he serueth vs: our peace is not indeede but in worde, our ioy is not in hart, but in countenance; a false comfort, like our false worship: for he which giueth God his lyppes in stead of his hart, teacheth God to giue him stones in steed of bread: that is, a shadow of comfort for comfort it selfe.

Now when wee haue giuen GOD faire words and long prayers, and solemne fasts, and mourning countenances, he puts in but a word more to fill vp the sacrifice, *Giue me thy hart*, and it sufficeth. It is like the last sute of *Abraham*, when hee said to God, *I will speake but this once*: so if thou wilt hear him

him in this, he will aske no more, therfore now conclude, whether God shal haue thy hart or nothing: if thou consider what right hee hath to aske it, & what cause thou hast to giue it, thou canst not keepe it till I ende my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the *hart*, but God: which challengeth it by the name of a *sonne*: as if hee shoulde say, thou shalt giue it to thy father which gaue it to thee: art thou my sonne? my sons giue me their harts, and by this they knowe that I am theyr father, if I dwel in their harts, for the hart is the Temple of God, therefore if thou be his son, thou wilt giue him thy *hart*, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Sauiour desires it, thy Lord and thy King and thy Maister desires it, which hath giuen his sonne for a raunsome, his spirit for a pledge, his worde for a guide, the world for a walke, and reserues a kingdome

Mal.1,6

1.Cor.4,16,

Rom,8,32

dom for thine inheritance. Canst thou deny him any thing, which hath giuen the heyre for the seruant, his beloued for his enemy, the best for the worst? Canst thou deny him any thing, whose goodnesse created vs, whose fauour elected vs, whose mercy redeemed vs, whose wisedom conuerteth vs, whose grace preserueth vs, whose glory shall glorifie vs? O if thou knewest, (as Christ said to the woman of *Samaria*, when she buckt to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy hart*, thou wouldest say vnto him as *Peter* did, whē Christ would wash his feete, *Lord, not my feete onely, but my hands and my head*, not my hart onley, but all my body, and my thoughts, and my words, & my works, and my goods, and my life, take al that thou hast giuen. For why shold not we giue him our harts as wel as our lyps, vnlesse we meane to deceiue hym with words for deedes?

Iohn 4.10.

Iohn 13.9.

Gen, 13.8.9. If *Abram* gaue *Lot* leaue to choose what part he did like, shall we not giue God

God leaue to chooſe that which he loueth? If hee did not loue thee, hee would not require *thy heart*; for they which loue, require thy heart. The maſter requires labour, the Land-lord requires ſeruice, the Captaine requires fight; but hee that requires the *heart*, requires it for loue, for the *hart* is loue. Wee will giue him little, if we will not giue him that which hee askes for loue towards our ſelues: though he ſay; *giue it*, yet indeede he hath bought it, and that deerely, with the deereſt bloode that euer was ſhedde. He gaue thee his heart, before he deſired thy heart; but heart for heart, a liuing heart for a hart which dyed: thou doeſt not looſe thy life as hee did for thee, but thou beſtoweſt thy life to glorifie him, thou doeſt not part from thy hart whē thou giueſt it, but he doth keepe it for thee, leaſt the ſerpent ſhould ſteale it from thee, as he ſtole Paradiſe frō *Adā* whē it was in his own cuſtody; he can keep it better thē we, & he will keep it if we commit it to him, and lay it in a bed of peace,

Pſal. 31. 5. 1. Pet. 1. 18 19.

Gene. 3. 1.

Psal,31.5 peace,and lap it with ioy,& none shall
Iohn,10,26, take it out of his hands. Therefore if
ye aske me,why you should giue your
harts to God? I doe not aunswere like
the Disciples,which went for the Asse
Mar,21,3, and the Colt, *The Lord hath neede*,but
we haue neede. For vnlesse we giue our
soules, howe can hee haue them? And
vnlesse he haue them, how can he saue
them? Therefore we haue neede, if e-
uer the saying were true, (*It is more*
Act. 20. 35. *blessed to giue then take*:) more blessed
1,Sam,25 are they which giue their hearts to
42. God, then they which take possession
of the world, *Abigail* did not gaine so
much by her gift to *Dauid*, as wee for
our gift to God: for shee was married
vnto *Dauid*, but we are married vnto
Christ,of whom the Church doth sing
Cant.5. in the fift of *Canticles*, that *no welbelo-*
ued,is like her beloued; what *hart* would
not be loued of him,though it doe not
loue him? Who can assoyle this rid-
dle? we would haue Christ our bride-
grome, & yet we wil not be his spouse
I would haue him take my hart, & yet

Mary Pickhart

I will not giue it. How ſhold he keep it, or ſaue it, or glorifie it, if I hide it away, like the ſeruant that buried his talent in the earth? So much as I keepe frō God, ſo much I keep from heauen, and will not ſuffer him to glorifie it, as if I did wiſh one part to be ſaued, and an other damned. Hee which woulde haue his heart ſanctified, and comforted, and enlightened, & will not giue it to God which ſhould doe it, is lyke a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter, and takes them a ſunder, and ſeaſeth vpon the heart, becauſe hee findes her alone. This is his ſeede time, nowe hee enters into it and fils it with his poyſon, till the Temple of God bee the ſinke of ſinne, and the heart which ſhould be the ſeate of holineſſe, grace, and wiſedome, a heart of pride, a heart of enuie, a heart of luſt, more like a bellie then a heart; howe many thinges lodge in the heart when *Mat. 26. 24.*

lodgeth

GOD is not there? It is a worlde to thinke, howe the deuine soule, which descended from heauen to bring forth fruite, is become a fit soyle for euerie weed, whereby we may see what harts we haue, before we giue them to God. Therefore nowe aske your hearts, whose they are, and howe they are moued with these wordes; howe many here will giue to this collection? whose heart is gone vp vnto him, since I began to speake? Here one, & there one runs vp the ladder like ỹ Angels, that *Iacob* saw in his dreame, and sing with *Dauid, My heart is prepared, my heart is prepared*: & why not thou as wel as he? Doth not he send for al alike? wilt thou be the thorne or the stone, or the high way where the seede doeth loose hys fruite? why, hadst thou rather be cõpelled, than inuited, since thou art called to a banquet? How many heartes moe might we draw to God, if all that be heere woulde goe to him this day? but thus it standes, God hath sent vnto vs for our harts, and we aunswere him

Gene. 28. 13.

Psal. 47. 47.

Mat, 13.

Mat, 22.

as

as the husbands of the vineyarde when hee sent for fruites; or as *Nabal* aunswered *Dauid*, when he sent for foode, *Who is Dauid?* or, who is the Lorde? that I should take my hart from pleasure and sinne, and giue it vnto him? Thus wee demurre vpon the cause, when wee shoulde giue, whether wee should giue or no; and aske the flesh, and our lusts, and our pleasures: and if the deuill will not giue his assent, thē we returne an excuse, it is not mine to giue, or if thou can get the deuils goodwil, I will not stande; or let sinne and pleasure haue it for a while, and when they haue doone with it, then God shall haue it. *Mat, 21, 33.* *1, Sam. 25, 10*

Thus euery thing which should be throwen out hath a place in our heart; and hee which should be receiued in, can haue no roome there, though hee would open the doores of heauen, if wee woulde open the doores of our heartes, that the king of glorie might come in. What shall become of those hearts, when hee which craues them *Psal. 24, 7.*

now, shal iudge them heereafter? Thē
Gen,27,36 they shall they stand like *Esau*, and see thē blessed like *Iacob* which gaue their harts; and cry themselues as hee did to his father *Isaacke*, hast thou not reserued a blessing for vs? what a heauie hart will it be thē, when it may not ioy any longer heere, and the ioyes of heauen are shut against it? and he which desired it, will not haue it, because it
Math,25,11 comes like the fooliſh virgins, whē the dores of mercy are shut. Thus ye haue hearde what God requires for all that he hath giuen you, & how all your seruices are lost vntill you bring it. What shal I wish you now before my departure? I wish you would giue all your harts to God, while I speake, that yee might haue a kingdom for them; send for your harts where they are wandering, one from the banke, another from the Tauerne, another from the shop, another from the Theaters; Call them home, & giue them all vnto God, and see how he will welcome them, as the
Luke,15,22 Father imbraceth his sonne. If your harts

harts were with God, durſt the deuill fetch them? durſt theſe ſinnes come at them? Euen as *Dina* was defloured when ſhe ſtrayed from home: ſo is the hart when it ſtraieth from God. Therfore call the members together, & let them faſt like a Queſt of twelue men, vntil they conſent vpon law, before any moe termes paſſe to giue God hys right, and let him take the hart which he wooeth, which hee woulde marrie, which hee would endowe with all hys goods, and make it the heyre of the Crowne. When you pray, let your hart pray: when you heare, let your hart heare: whē ye giue, let your hart giue; whatſoeuer ye doe, ſet the hart to doe it: & if it be not ſo perfect as it ſhold be, yet it ſhalbe accepted for the friend that giues it. *Gene.34.1.* *Pro.3.1.* *Dan.10.12.*

Now if you cannot commaund your harts to turne vnto God, becauſe the deuill pleads cuſtome, & the fleſh will not agree to leaue her poſſeſſions, then remember what Chriſt ſaith, *When yee giue your almes, let not the left hand know* *Mat.6.2.*

What the right hand doth: so the fleshe must not know what the spirit dooth. Thou must not make thy lusts of coũsel; but as *Abraham* when he was bid to offer his sonne, rose vp betime and left his wife at home, and neuer made *Sara* priuie, least she should stop him, being more tender ouer her childe like women then the Father is: so thou must giue the hart to God, before the flesh heare of it: for if *Abigaile* had consulted with *Naball*, whether she should haue supplied *Dauid* with victuals, or no, when he sent; the miser wold neuer haue giuen his consent, which scolded so soone as he heard of it, therfore she went alone, and gaue that which he asked, and neuer tolde her husband what she would doe, least he shold hinder her, which sought her welfare and his to: so we should steale our harts from the world, as the world stole them from vs, & transport thē to God when the flesh is a sleepe.

Gene.22.6

1.Sa.25.18.

I haue but one day more to teach you all that you must learne of me there

therefore I would holde you heere vntill you aſſent to giue all your hearts to God. If yee giue them not now, where haue I caſt the ſeed, and how haue yee heard all this yere? If yee will giue thē now, yee ſhall be adopted this day the ſonnes of God, and I ſhall leaue you in the boſome of Chriſt, which will giue you heauen for your hearts. The Lord Ieſu graunt that my wordes be not the ſauour of death vnto any ſoule heere; *1, Cor, 2, 16.* but that you may goe in ſtrength therof through proſperity and aduerſitie, till you heeare that comfort from heauen: *Come yee bleſſed and receiue the inheritaunce.* Amen. *Mat, 25, 34.*

FINIS.